M1686
The Land
Sunday Lunch
October 5, 1969

MR. NYLAND: So this will be the last little gathering we have, because I intend to go towards the middle or the end of the afternoon. I will not be here for coffee. And that is why perhaps a little extending of the dinner and getting together in this room might make it a little easier.

I have to say just a few things, because I've said already so much that I do believe that you will have some time digesting even what we have talked about. We made a few changes as you know. I hope that they are for the better. I listened to last Thursday evening, last night when I came back. There is in that meeting a certain tone which is quite right. The time that I was here has been short; it was condensed. I think we reached some conclusions but the main -- the main effect, if you want to call it that way, is a renewed interest and a desire actually to find out why do we have a group, and why do you want to Work; or what value is there really in Work for your life? And it becomes then a reconsideration of your life as you have lived it and as you are. And it has to have, with this now, more and more, a certain ideal towards which you want to strive. If the ideal is expressed in certain terminology that is not as yet clear when we talk about harmonious, it is very difficult to know exactly, for oneself, what is harmony because it, it comes much later as based on your own experience what then becomes for you harmonious. And the idea of harmony changes. It is subject to outside conditions which affect you, and gradually from there, that what is life for your inner life will also be affected. And it is as if that between your outer life and your inner life, there is that kind of a fence. It is not visible and you cannot define it because the fence also moves from one place to another. But there is a difference,

and gradually the difference becomes much clearer for oneself. And at that borderline between the two, that what is the energy and the knowledge of yourself is screened; and nothing is really let through to your inner life unless it has already proven to be of value. And that what is of no value will have to stay outside and work for itself in the outer regions of your life, until again in that kind of experience of your outer life certain things become more essential which then, you might say, will go inside.

It is a refining process that takes place, and it is also that conversion that we talk about of how energies can be converted into different forms more adaptable to the possibility of becoming loose from the Earth, and how when you, in your ordinary life start to think, and that you have ideals for yourself which, surely in the beginning, have to do with an outside appearance, and a position of yourself in life in the future, and what you expect of yourself as a man. And then you try to define it; also these kind of definitions gradually will change, dependent on the experiences you have. So that even the concept of what you now understand as a man, what is a harmonious man - you have no particular way of defining it. And if you try and you hold on to something that you believe at the present time is for you a man, then maybe after ten years it changes again. Even with concepts like truth, what is truth for you at the present time may not be that kind of truth later on. The concept of freedom is not clear. We don't know what to become free from, and what you want to retain. And these are the problems that you face when gradually, because of your experience, you live more and more in your inner life and start to operate from that. That is the ideal aim for a man, and that should be his ideal, not the outside world - that will come. And, you might say, it will be added to your inner life. But your outer life is really the crux of the matter, and when you live there, and you have a chance of becoming much simpler, in that inner life, because it has not anything to do really with the outside world,

it has to do with your essential conscience and your God. And it is that search for what is the reality of yourself that really becomes more and more predominant in a man. And that what he has to do in ordinary life is just almost with your tongue in your cheek.

I say that is the way it ought to be. It is very difficult that it will become that, not easily because you don't want to think about the possibility of not having that kind of a chance. And when Gurdjieff talks about death, he really means that; don't forget your life is short. And also, as you live in your life, that what is short will become shorter, but also, you yourself will become less and less able, because the crystallization process, which always precedes any form of destruction, is simply going on, day after day. It's interesting if, perhaps, at certain times God sends a warning, almost I would say to remind mankind as a whole, or some people, of such facts. The idea of messengers from Above to remind mankind that they are in a certain state, and that they have to realize what this state is, and what is the state of Earth to which they are bound. And then to tell: there is that kind of knowledge available, but you have to Work in order to find out what it really is. And if you want to make it your own, you can make it your own. But you have to be reminded because one is already so covered up with all kind of, one can call it from the standpoint of Eternity, nonsense. But from the standpoint of Earth- it becomes extremely important, and you lose yourself in that.

I think that the Earth itself is a tool in the hand of God to remind you. I think that the beauty of nature, and that what in general I've compared with Purgatory, that is actually the Earth; that is where we live. And that is where we live in our manifestations. That is where we live with our body. It is Purgatory. It is sometimes extremely beautiful. And sometimes there is an essential quality which is out of this world. But we can't hold on to it. And with the Earth it is the same. And we get caught in it.

And then we want sometimes to imitate and become aesthetically inclined. Or we want to have vacation and enjoy just sitting and looking. And in the looking at that we don't see what is actually the reality and the nature of Mother Nature. And even Mother Nature is sometimes asleep. And I do believe that it is necessary for the higher forces to tell the Earth also to wake up, because the Earth is so identified with us, the same way as we are with the Earth. And then all of a sudden, there is some kind of a surprising indication, and there is an earthquake. And it is a reminder. It's a reminder that conditions are not going to be always the way we think and we hope. It is a reminder that something is taking place about which we don't know but that what becomes the expression to us in the outside world, we cannot miss it. And then we have fear because why should that take place? And then when we are in danger and we think about all possibilities what might and might not happen, and we consider them: why is it that we experience such things as a reminder? It is that sometimes when a person may be even approaching his death, and all the different things that come with old age might enter into his life and his body - that is not the condition; that is a gradual change which one can acknowledge.

I remember about a year and a half before my father died. We happened to take a little walk, which we did every once in awhile after dinner. My sister was on one side of him; I was on the other. I remember it was in November and it was a little chilly. And we walked through the streets. And all of a sudden there was something that my father made a movement with his body. And it was like a shiver running through his body. And my sister noticed it and I did. And we didn't want to say anything. But she looked back of his back and I did and we saw each other. And there was on her face such apprehension. And for one moment, I'm quite certain, that there was something that she was afraid of. Later on she expressed it when the process of his dying started to proceed. And of course I've never forgotten that

because that was a reminder for him. It was also a reminder for us.

When these things take place in our neighborhood, when people die; when there are these little shivers of the Earth as if a cold strikes them, and that they then have to make an adjustment because their clothing does not prevent the shiver from becoming apparent, it is at that time that one thinks of one's life. The realization of death is not death. It is that I'm reminded that I am alive, that I am alive. It may be anyone else can die, but I won't or I don't as yet. And I still have opportunities.

When I come here, I just help you to remind you of the opportunities of Work. I think it is necessary every once in a while to stand still in your daily life; to stand still in your years. The reminder of a birthday, a year gone, a new year starting, again, with the old, to use the old to stand on, to combine within oneself everything that may be worthwhile as an experience, and that what was not worthwhile, simply screen it out and let it stay in the outside world of your past. Or that what is screened and will be allowed through a fine mesh, to sift through into your inner life, that becomes of value. Sometimes these processes, which of course are like distillations, have to do with five times refractionating certain liquids until the purity is there and the quantity is less. Five times - we call that quintessence of life. This is the aim of a man. He cannot see as far as five, he can see only three. He has an apprehension, somehow or other he knows there are two more. When Gurdjieff talks about the five rules of Objective Morality, or the pentagon and the pentagram as a symbol, those are the things that belong to us of which only three we know. We know, in consciousness, physical sleep, half-awake, and self consciousness which we sometimes experience. We know there are two more: cosmic consciousness and the totality of all things existing into one. The five, of which we know three, we only use three and only need it. And if you mention them as one, two, and three, as different states, I am at one, I wish to go to three,

I settle for two. When I'm at two, I wish to go to four, I settle for three. When I'm at three, I wish to go to five, I settle for four. After that, I only will settle for the totality. When I have a physical body, I want to make a Soul, that is for me, three; I settle for Kesdjanian. When I live in emotional life, I want to become cosmic conscious; I settle for self-consciousness. After that, it is a different cycle for my life as I live it in relation to God. The fourth and the fifth rule of Objective Morality belong to God. The first three belong to man.

When we talk it is only to remind you that you must remain patient; that you have to try to Work as much as you can, as much as you allow, as much as you are able. But you also have to realize that that what you are doing is exactly that what you are doing, and that it is never right to say you should do more because that is not the question. Accepting yourself for whatever you are, you accept what you have been doing and the attempts you have made. You can have a statement, I wished I could have done more, but not that you should because you don't know. The fact remains, you are only doing that what you are doing. So the whole question of disappointment, the question of being upset because you don't reach what you think you ought to reach, has to do with a definition of man in accordance with your subjectivity. You can be frustrated about not being able, but you cannot blame yourself for not being able. You must have knowledge of yourself that there is a limit to your abilities, like there is a knowledge of the limitation of your physical body. You're not frustrated about that simply because you know you will not grow more than seven or eight feet at the most. So there is no question of frustration in Work - never. As soon as that phrase comes up - and even if it is used as a disappointment - you're on the wrong road, and you have to start over from the beginning to try to wake up. Because what is it really? I have a desire in myself, which of course is based on the consideration of what I am. I have a wish, I must grow because

I know I'm not fullgrown. I want a Soul, I know I haven't one. I have a beginning of a Kesdjanian Body. I want it to be complete. I know I'm obnoxious and stupid. I want wisdom and flexibility. I know I'm not a man - I want to become one. All of that are good, honest wishes. And they represent in me as a wish, a tremendous form of energy when I'm serious, because I won't let that go for myself, and I want to attend to it because there are opportunities when I perhaps can do something about it. And I take all of this energy in one, and it makes my being active to wish. And then I forget; that is, I do not let enter anything of the reasons why I happen to have such energy enter into my wish to convert the energy into an attempt of Work. I am in darkness, I realize, I say it, I'm in darkness, I say I wished I could live in light. But I'm not going to describe what it is when I am in light, that it will be this and that and the other. I don't know anything about it until I get there. I wish to wake up. I use awareness as a stepping-stone. I'm not going to determine how I will be as a harmonious person, fully conscious and conscientious. I don't know what it is to have a will. But I want it. Without any doubt I want to Work. But there is no reason for me even to be disappointed in the results I obtain when, in that kind of an effort that I make, I do all that I can when I can, and then I say that's all and I cannot do anymore.

And why should I then continue to criticize myself, because one of the rules for this kind of work is the acceptance of what I am. And if I cannot accept my emotional state, I don't want to accept it even that way because I get affected and I wish it to be different. I accept the state of my physical body. That I can accept for whatever it is, and I need not have any particular reason of wishing to change it. But the acceptance of the truth for me is that I am that what I am and no more. And it does not change my wish at all. I continue to wish, but I put myself on a firm ground of not becoming obnoxious to myself; or to accuse myself; or even to let disap-

pointment enter; or to be so down and out that I cannot Work anymore. Whenever that happens, one is in ordinary life, considering conditions in ordinary life with your ordinary mind, and you simply want to continue in that state. If you wish to continue, you also do not wish to Work. Try to draw that conclusion, that the more you want to adhere to a substitute as an excuse, the less you have a desire to Work on yourself. They don't go together. Work on yourself means I will accept myself. I will accept other people. I will accept conditions for whatever they are. I can even say I'm not responsible for my mechanicality. I become responsible for the attempts I make in order to wake up. I become responsible when I'm awake, then to do because then I have a will to do it with. And then I have consciousness and conscience to tell me. But when I'm still unconscious, I don't want to dissipate my energies. They're concentrated in one wish with all of me to be aware, even if for one moment I realize then that, in that one moment, the totality of myself and that what is the moment of my experience are one.

It came up in the last meeting. Don't use such words. They don't belong to Work. They belong to a little bit of nonsence in describing yourself. And when you have it, stop all Work at that time. Just go and get busy in an unconscious way. Never think about Work until you start to think about it again. And then you make an attempt again to wake up or to be aware. And if the same thing happens again, stop it. I would say that's a task you must remember, not to dissipate your energies for nonsensical attempts; not to let it go into self-accusation - there is nothing to accuse you of. Work is an inner state. Work comes from one because you cannot help yourself but Work. Work is a desire of life to come out of you, to be united with God. It has nothing to do with you in your form, than only that you allow this Magnetic Center somehow or other to communicate to you that it is still in prison, and that perhaps you, when you are in a conscious state can do something about it. That's the principle of Work.

The emphasis is on life, and life to wish to finish with the finite form of yourself. And that you, in that attempt, you compensate with Mother Nature: you make as it were a trade. You say to Mother Nature that I am in this world and I know I don't know how but I'm here. You can tell Mother Nature I hate it, but it doesn't mean that I can leave you. And Mother Nature says and rubs her hands, and says no, thank God you're asleep. And then you tell Mother Nature, I'm not asleep. You may think so. I show you. Awake, awake.

What is awakeness in that state? Openness, just openness. As open as you can to the influences of wherever they come from to enter into you and relying on your own arrangement for sifting out what is right and wrong for the time being in an unconscious so-called ethical value scale. And that gradually the finesse of such a scale will be improved and the method of Work and the telescope will be adjusted and that more and more that what is the object, to be looked at by observation with 'I', at the other end of the telescope, will be focused more and more in clarity and in sharp outline so that there is no further mistake and a wishy-washiness in the blurredness of that what you are seeing, or your non-desire to admit that that what is there is there as it is. These are attempts that every once in a while I think you have to remember where they belong and in what catagory, and that there is more and more this particular task to talk about what you do, have done, and let it go.

We talked about Group III in Berkeley, how long? I say an hour and a half. Maybe it's fifteen minutes. That's important and the rest. Where is your conscience when you want to decide what to say and not to say? What is it that you feel for each other, that on the basis of that you dare to open up? What is it that you feel as openness towards God that you wish Him to enter, and to tell you the truth and that you are willing to accept it the way it is? Don't try to fool yourself. You will never be able to evade the truth. It will come and haunt you. If not in this life, then somewhere

else. You have to face it. That happens to be the condition of life, in the Universe. There is no reason and only that what is dynamic and which in the different forms of crystallizations in the Universe as a whole are then becoming subject to certain laws, but that that what really a man should wish to become is a perpetual mobile. That is what Gurdjieff talks about: so that all friction is removed and that the dynamic state of life continues without opposition; so that there is no difference between conscience and consciousness and conscientiousness; that there is no difference anymore between the activity of the execution of that what you then think in the right way and feel; or emotionally are involved in, in the right way. That all is one, that is the perpetual. It is the permanency, mobile of that what is dynamic.

Side Two

We constantly live in friction as long as there is a form. When life exists without, there is no friction. The example for oneself of one's own experience is when emotions are free from the body. There is no more friction and emotion can then fill the whole world. That is the first step. So that in filling the whole world one meets God and God will tell you about your Soul. You can afford to wait until there is a little more freedom for yourself and then gradually that kind of information will be given to you. When one seeks the Kingdom of Heaven, you seek first your Kesdjanian emotional state freed from the form of your physical appearance. And the things that will be added to it in Heaven is your Soul, to give you then a means like an ark created which will remain permanent regardless of the forty days rain and storm and wind. And that when everything of what is now called your appearance has disappeared, also after forty days of the death, after the death of your physical body, then that freedom of your Kesdjanian, your emotional body, will enable you to have a contact with the - the dove from above coming to tell you that there is in the olive branch hope for the

continuation of your life.

The little changes that we have made I think will work out quite well. But it requires on your part, also help, and not only those who are responsible, but those who may be asked to understand the responsibility. It is not going to be that easy for John to take over certain things. Since Ron and Patsy are leaving, things will be a little bit empty here and there. Others will have to come and help. And whoever with the best of intentions tells you, try to understand the intentions when sometimes the way it is said may not be to your liking. I would almost say grow up and don't be children. Just try to imagine you are a man and then act as if your are. Many times I say, a man on Earth has to act as if God is taking his hand, as if He walks with him, at times. And when a group - a group with life, a group with land, a group with a house, and building, a kitchen, a little children's place, gradually cleaning up, making tn this place, out of this place, more of a Purgatory. Don't expect a paradise and try to avoid Hell. But in Purgatory one can live, because there is a constant wish really to cleanse oneself, and to increase the possibility of more understanding. And it is at such a time that God actually-actually will visit the planet.

The planet Purgatory is the state of your emotion. It is a state of LA in the Kesdjanian octave, the realization of the existence of inner life, and the wish on the part of oneself to go over into the silence of communion with God. When I use the word God every once in a while and perhaps a little bit too much for your taste, you have to learn to understand what is meant. Because it is not the God, not even the one of the Bible. And it surely is not the God as in many religions. It is the acknowledgement of the existence of an inner life, when it goes over into your Magnetic Center. That is where God lives. He is not your Magnetic Center but He lives on the threshhcld in entering into the moment of life existing within you. To that extent it is a symbol. And also to that extent it is the only reality.

So I wish you a good, a good time. To Christmas. I hope to be here. Maybe after Christmas if I can make the time, maybe before. It depends on so many things now. I will come back as soon as I can. In the meantime, Work. Questions you have, those who still are on the list, I do not know how much time there is. Maybe - after all, what is it really, you know. What is it I could help you with. When we talk a little bit about your own affairs, perhaps I can understand that there is then that kind of a wish to exchange and that perhaps sometimes what I think might be helpful. And I don't always say, just imagine I'm not here, because the fact is I am here, and there is a little responsibility on me because of that. And sometimes I honestly, I do not know what to do. I want to see all of you, you know. Naturally when I say I want to help I have no, no limitations in that. And then it usually ends up by saying, we'll do the best we can and in that way you have to trust me.

We'll play just a little bit. I played in Seattle at the Granada Organ, six tapes even and some piano, and some meetings, and together with all the stuff here, I go back with a box of tapes, probably will be fifty all together. I brought some so it is not entirely that quantity. It's enough. We add and add constantly to that little bit of, of a fund. And I hope you use it, that it can be made useful, that there is actually something in it that can appeal to you, and maybe you can apply it, and maybe you can sit with it. Just to let it penetrate a little bit of something that is in some kind of a tape at some place, and then maybe you can remember yourself, and you can come back to that what is serious and maybe you can continue with that what is honest.

I wish you a good time. Now we play a little bit.

End Tape

Trans: Penny Jennings
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